UNITY

The Unitarian

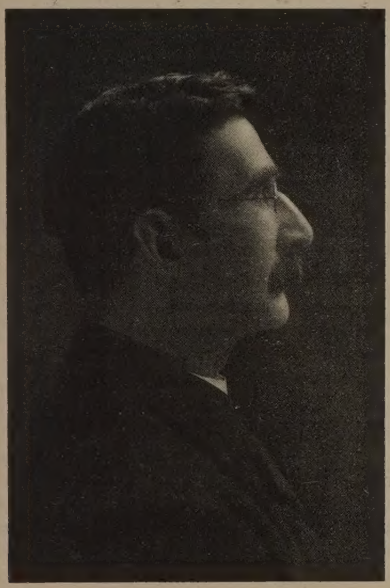
MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

AN ORGAN OF REASONABLE RELIGION

FAITH
FREEDOM
FELLOWSHIP

No. 87. [Vol. VII.—12.] December, 1910. ONE PENNY.



Rev. W. R. SHANKS, (Leeds).

President, Missionary Conference.

Born in Aberdeen, 1856. Reared in the Presbyterian Church of Scotland. While preparing in Dundee to become an orthodox missionary in Nyassaland, was converted to Unitarianism under the influence of the Rev. Henry Williamson. Admitted a student at the Unitarian Home Missionary Board (now College), Manchester, 1877, where for three years he received ministerial training under Principal the Rev. William Gaskell, M.A., and other tutors, and at Owens College, and was student assistant to the Rev. James Black, M.A., in the ministry of the Unitarian Church, Stockport. Became Unitarian minister, King's Lynn (1880-3), Newchurch, Rossendale (1883-92), Swinton, Manchester (1892-8), Strangeways, Manchester (1898-1903), Holbeck, Leeds, since 1904. He has filled the position of Secretary, Missonary Conference fifteen years, 1895-1910, and is now President of that Body; has been Secretary, North-East Lancashire Unitarian Sunday School Union; Secretary, School Visiting Committee, Manchester D.S.S. Association; Secretary, Yorkshire S.S. Union; Chairman, Yorkshire Postal Mission, and is now Secretary, Yorkshire Unitarian Union. Mr. Shanks is author of services of song, musical plays, etc., for Sunday School use, conducted the "Uncle Will" page in "Light on the Way," and was co-editor of "The New Kingdom"; he has actively assisted in the work of the Unitarian Van Mission, and rendered much effective service to the Unitarian denomination.

Varieties.

Guard well thy words—
How else can'st thou be master of thyself?
Well-poised and courteous speech can make thee king
Among thy fellow-men.
Keep watch upon thyself,
And govern well thy lips as doors unto a treasure house,
That nothing may be stolen from thee unawares
By sudden moods. —M. P. Haskell.

It is the custom of theologians to assume that theology is a progressive science, and at the same time to maintain that we must hold exactly the same things which were held a hundred years ago.—Mrs. Stowe.

BENJAMIN FRANKLIN'S PRAYER.

"O powerful Goodness!
"Bountiful Father!
"Merciful Guide!

"Increase in me that wisdom which discovers my truest interest. Strengthen my resolutions to perform what that wisdom dictates. Accept my kind offices to thy other children as the only return in my power for thy continual favours to me."

PLEASE NOTE: Editor's New Address—"Dovestone," Denton Road, GORTON, Manchester.

Truth's New Star.

O thou in lonely vigil led
  To follow Truth's new risen star,
Ere yet her morning skies are red,
  And vale and upland shadowed are:—

Gird up thy loins and take thy road,
  Obedient to the vision be:
Trust not in numbers; God is God,
  And one with him majority!

Soon pass the judgments of the hour,
  Forgotten are the scorn and blame;
The Word moves on, a gladdening power,
  And safe enshrines the prophet's name.

Now as of old, in lowly plight
  The Christ of larger faith is born:
The watching shepherds come by night,
  And then the kings of earth at morn.

—F. L. Hosmer, 1840.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER VI.

Joe hurried to his office full of perplexing thoughts concerning Edna Dyla and Oswin Pring. Yet why should he be concerned? What interest had he in Miss Dyla? That is a query which he would have found somewhat difficult to answer. But why should Oswin Pring be with her?

This latter question was answered sooner than he expected, for he was not in his office many minutes ere the two persons exercising his mind were ushered in to see him.

Pring was the first to explain.

"I've been wishing to see you, Simmons, in order to thank you from my heart for doing so much to help me to clear myself in the recent trial; and also to apologise and beg your pardon for the great wrong I did you in Oxford years ago when I threw the suspicion of crime so cruelly upon you. It was such an awfully brutish and cowardly thing to do that I feel I hardly dare look you in the face, I am so thoroughly ashamed of my meanness in having done it. Is it too much to ask you to forgive?"

"No, Pring, it is not. It caused me years of suffering, but I think that has not been in vain. And the temptation you were faced with was very great, and you did what you did to me in a moment of weakness. You are sorry for it and you confess it in a manly way. I do forgive it. Here's my hand, Pring, and I wish you well with all my heart."

"Thanks, thanks! You are a noble fellow, Simmons. I only wish I were half the man you are. But your brotherly behaviour to me will give me new life. It has already taken the greatest weight off my mind."

"But, Pring, you ought to know that it was through me you were arrested. You may not think so kindly of me now that you know that."

"But I did know it. And I am thankful for it. Life was wretched to me before that. The thought of the wrong I had done to you, and the fear that I might be arrested for murder at any moment—these were always haunting me everywhere I went, and the arrest and trial have been the greatest blessing in thoroughly clearing you and in proving too my own innocence of the charge that hung over me, and I have you to thank for it."

"All right, my dear fellow, let us cry quits. It is a great relief to me, too, that the whole matter is cleared up, and I will not indulge in any hard feelings concerning the past. You have suffered too, and I hope now you will have a bright and prosperous future."

"Thanks! many thanks. I scarcely dared to come. I started out more than once before to see you, but my courage failed, and I turned back, and this morning in town, just when I was hesitating and trying to screw my courage up to the sticking point, I met Miss Dyla. She spoke to me, saw there was something wrong, and so I told her what was on my mind. She urged me to come and see you. I asked would she come with me. You see what a coward I was. And she kindly agreed to do so."

"That explains my presence here, Mr. Simmons, though I wished to see you on another matter. I had not seen Mr. Pring since the trial, and when I met him this morning he looked so wretched that I could not pass him without speaking. And I am now heartily glad that matters are quite reconciled."

"I must thank you, Miss Dyla, for lending a helping hand."

Then Edna Dyla invited both men to attend an evening lecture to be given by a well-known preacher, Randal Wray, on "Man, as Slave and Hero."

The lecture night came, and all three were there, though they did not see each other till the meeting was dispersing. Pring was in a hurry, expressed delight at what he had heard, shook hands and left. Joe and Miss Dyla moved on talking of the lecture. It had been an exposition of human goodness, bravery, and victory over circumstances. Its keynote was: Human nature is good and not bad; it is good enough for anything; nothing is too high or too noble for it to attempt or to accomplish. It is not human nature that needs to be changed, but the evil conditions in which it is made to exist. If they are made favourable to the development of good, the nobleness of human nature will show itself.

"What Religion is Randal Wray," asked Joe.

"He is what they call 'Unitarian,'" said Miss Dyla.

"Unitarian—what's that?"

"Why—a believer in Christianity as Christ himself preached it: that we must keep the mind open to

Truth, judge for ourselves what is right; the Fatherhood of the One God, the universal brotherhood of man, the leadership of Jesus, salvation by character, and progress for ever."

"If that is Unitarianism then I think I am one," said Joe.

"That's just what I am," said Edna.

"Indeed! well, it's what I might have expected. I think you and I have many ideas in common."

And so it proved. These two drew nearer and nearer together in mutual regard. Admiration for each other grew into love. Though this is not a love story, it must be chronicled herein that on a certain Christmas morning at a Unitarian Church in ——, the Rev. Randal Wray officiated at a wedding in which Joseph Simmons and Edna Dyla were made husband and wife. And the joybells that were ringing to celebrate the advent of Jesus into this world were also joybells celebrating to these two kindred souls the birth of a new era of happiness in which they hoped to be comrades in love and divine service for ever.

(Concluded).

Teach what we stand for.

If care were taken that no scholar went through our schools uninformed as to what we really believe is religious truth, uninspired by some of the glow of affection which our principles create, we should find that there would be much less of falling away from our churches than there is. How is it with us in this matter? In how many of our schools do we teach what we stand for—what our religion is? I have heard of one of our ministers, who, full of a desire to look up some of the old scholars,made out a list and went from house to house. At one house the husband, asked if he was not Unitarian, said: "No, nothing of the kind." "But you used to go to —— Chapel, did you not?" "Oh, yes,—— yes; —— Chapel? Oh, of course, we're Unitarians."

—Rev. F. E. Millson, 1883 (in article reprinted in "The Sunday School Quarterly," October, 1910).

The Birth of Jesus.

Jesus was born into the world like all other men. He was the natural child of Joseph and Mary. Even the contradictory gospel records according to Matthew and Luke (where there is the idea of supernatural birth), trace the descent of Jesus from David through Joseph. Of course Jesus could not be a descendant from David through Joseph unless Joseph was his real father.

In the Matthew account we are told that Joseph had a dream that Herod the king intends to kill the child. The birth is kept secret, and Joseph with Mary and the child take flight into Egypt so as to escape the cruel purpose of Herod. Herod caused all the male infants in Bethlehem under two years of age to be slain, in order to make sure that the child Jesus should be put out of the way. At the death of Herod, Joseph and Mary with the child return from Egypt and go to Nazareth.

But in Luke's account there is no secrecy. The shepherds who visited the manger made known publicly the birth of the child. As soon as mother and child were fit Jesus was presented publicly in the temple. He was then about six weeks old. There is no mention of Herod's fear, nor of his endeavours to discover where the child was. There is not a hint of any massacre of innocents in Bethlehem. Yet if such an awful event ever happened is it likely that the compiler of Luke's Gospel had not heard anything of it? A terrible act of barbarity such as that would not be forgotten. Other cruel acts of Herod are recorded against him as matters of history, but no historian outside the gospels knows anything of this supposed act of butchery. It is quite evident that it did not take place. Indeed, the whole story of Herod's dread of the child who was to become "King of the Jews" is an impossible one for the reason that this very Herod the great died two or three years before Jesus was born.

Jesus is said to have been born in Bethlehem of Judea. But he was known as Jesus of Nazareth. The earliest gospel writer regards Nazareth as his native place and speaks of it as "his own country." (Mark 6: 1, 4). After Jesus passed away Jewish Christians wished to convince other Jews that Jesus was the expected Messiah. But it was the belief that the real Messiah must be of the house of David and be born in the city of David—Bethlehem. So later gospel writers added on to the records stories explaining how it came about that Jesus was born in Bethlehem, and yet was called a "Nazarene." Jesus was most likely born at Nazareth.

But the fact that he came into the world is what we have every reason to be thankful for. That Jesus was born, and became such a good and noble man, such a wonderful teacher, such a pure and heroic human example of Godlike character, and by that our great inspiration to become like him—is the great cause for rejoicing.

At the half-yearly meeting of the Council, British and Foreign Unitarian Association, November 1st, it was reported that 49 orthodox ministers had applied during the six months for Unitarian books (12 Congregationalists, 11 United Methodists, 13 Baptists, 2 Wesleyans, 1 Calvinistic Welsh Methodist, 1 Welsh Presbyterian, and others), that grants of literature included 4,264 books, 41,105 tracts, also 250,000 tracts circulated by the Van Mission, and in Scotland 6,199 tracts and 6,100 distributed from the Scotch Van.

The Annual Meeting, North Lancashire and Westmorland Association of Churches, was held at Preston on November 5th, when a lady, Mrs. Halstead, of Ansdell, was appointed President.

Miss Harriet M. Johnson was anniversary preacher for the Burnley, Trafalgar Street Church, Nov. 13th.

Home Circle.

FOOTPRINTS.

Lives of great men all remind us
We may make our lives sublime;
And departing, leave behind us,
Footprints on the sands of time.

—Longfellow.

Of no one can these words from "The Psalm of Life" be said more truly than of Jesus. His life does remind us more powerfully than any other "that we may make our lives sublime." And that is one of the greatest benefits we receive from his example and teaching. "In his steps" we can walk. The way that he trod we also may tread—the way of righteousness and love. No other great soul has left behind him such indelible footprints as he.

Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Yes, in this month of December, when Christmas comes to us, all who are weary and heavy-laden should especially take heart again when they think of him. His wealth of "good-will to men" is for them. If only all men practiced his teaching: "Love thy neighbour as thyself!" "Love your enemies!" there would be no strife between man and man, and none would go neglected and uncared for. Then—

"All crimes would cease
And ancient fraud would fail;
Returning justice life aloft her scale;
Peace o'er the earth her olive wand extend,
And man to man for ever be a friend."

A Man has walked this way!—so thought even the savage in the story of Crusoe when he saw the footprints in the sand. A careless man has been here!—this was evident in Mrs. Blank's parlour by the dirty footmarks left upon her carpets by her last visitor. This careless man was a professed follower of Jesus. But what has Christianity to do with his dirty footprints on Mrs. Blank's carpets? Just this: if he had considered others more than himself he would not have left such tell-tale footprints there.

"No act falls fruitless, none can tell
How vast its power may be;
Nor what results enfolded dwell
Within it silently."

Some girls from a country village came to see Mrs. Blank. They remembered the mat at the door and used it. When they had departed they had not left dirty footprints behind. And these were simple, uneducated girls. But the "gentleman" who should have been their superior in thoughtful consideration was "the careless man." One ounce of the goodwill associated with Jesus—which was practical religion—would make the dirty footprints impossible. The true Christian is known by his good manners and not by his thoughtless behaviour.

"Our lives, enriched with gentle thoughts
And loving deeds, may be
A stream that still the nobler grows,
The nearer to the sea."

JESUS AND THE DEAD DOG.

Gentle thoughts and loving deeds! What a motto for December and Christmas. Here is a story of Jesus having gentle thoughts even of a dead dog.

Jesus arrived at the gates of a city and walked through the streets into the market place. People were gathered together looking at an object on the ground, and he drew near to see what it was. It was a dead dog with a halter round its neck, by which it appeared to have been dragged through the dirt, and a more vile object or unclean thing scarcely ever met the eyes of man. Those standing by looked on with abhorrence.

"Faugh!" said one, stopping his nose, "it pollutes the air."

"How long," said another, "shall this foul beast offend our sight?"

"Look at his torn hide," said a third. "One could not even cut a shoe out of it."

"And his ears," said a fourth, "all draggled and bleeding."

"No doubt," said a fifth, "he hath been hanged for thieving."

Jesus heard—and looked compassionately on the dead creature, and said:

"Pearls are not equal to the whiteness of his teeth!"

Then people turned to him with surprise, and said among themselves:

"Who is this? It must be Jesus of Nazareth, for only he could find something to pity and approve even in a dead dog."

And being ashamed, they hung their heads, and moved away. —From an Eastern Fable.

INSINCERITY IN HYMNS.

Remarkable criticism of forms of public worship was the feature of a speech by the Rev. E. S. Kiek, M.A., B.D., of Newcastle-under-Lyme, in opening a discussion at the autumnal meetings of the Northern District of the Staffordshire Congregational Union held at Milton, Stoke-on-Trent, September 21st.

Their worship was permeated with formalism and unconscious insincerity, he said. People did not realise the meaning of the words they employed in hymns and prayers.

In the case of expressions of repentance, people sang "False and full of sin I am; I am all unrighteousness," but if others said the same thing of them they would leave the church and perhaps commence a libel action. Most members of the congregation would object to be called worthless worms, but they sang "What worthless worms are we!"

In regard to offerings, many people sang "Take

my silver and my gold," and put a threepenny bit or a halfpenny in the collection plate.

Hymns referring to the future life needed reconsideration. Christian people no more yearned to be at rest and leave the wicked world than people who did not profess to be Christians. "The representation of heaven set forth in the average hymn is not alluring," he proceeded. "How many business men want to spend the time harping and singing? And walking even in jasper streets in white robes does not appeal very widely."

In their prayers they were in the habit of using phrases which pleased the people and had a pleasant sound, but did not convey anything concrete. He did not claim any profound solution of the problem. All they needed was the spirit of pure sincerity, which refused to utter one syllable that was not reality and sincerity. —"Daily News."

CONFIDENCE IN OUR TEACHING.

The most valuable asset of the Unitarian body is its confidence of being on the right road. Its opponents have thrown all sorts of contempt upon Unitarianism, have ridiculed its supposed numerical weakness and prophesied its extinction a thousand times; and then they have meekly adopted the positions that Unitarianism had safely secured long before, and loudly claimed themselves the discoverers of those positions. And all the time Unitarianism keeps moving up the highway of religious progress, gathering strength and recognition as it proceeds and sending out an increasingly effective influence into the very churches that proclaim its ruin.

U.S.A. Calendar.

COMING ANNIVERSARIES.

By A. D. TYSSEN, D.C.L.

We will mention as usual the notable matters of which the anniversaries fall upon any of the Sundays during the next three months.

The 18th of December is the anniversary of the birth of Charles Wesley in 1707, and is given in Whittaker as the date of the abolition of slavery in the United States in 1862; while our own almanack places the last mentioned event on the 2nd of January following. The 25th, besides being Christmas Day, commemorates the birth of Sir Isaac Newton in 1642, and it corresponds with the 14th of December in the Old Style, which was the date of the burning of Sir John Oldcastle in 1417. An account of Sir Isaac Newton may be found in our little volume of "Memorable Unitarians" and in many other books, and the burning of Sir John Oldcastle is doubtless mentioned in all histories of England. He was a prominent Lollard.

We read in our almanack against the 1st of January that John Pounds died in 1839. He is duly commemorated in our book of "Memorable Unitarians." The 8th is marked with the words, "Galileo died 1642." The 15th is given as the date of the first Act of Uniformity in 1549, and of the opening of the British Museum in 1759. The 22nd is the date of the death of Queen Victoria, and the 29th of the birth of Lelius Socinus. The last named is mentioned in our book of "Memorable Unitarians."

The 12th of February marks the birth of Charles Darwin in 1809, and the 19th that of Copernicus in 1473.

National Unitarian Temperance Association.

DRING AND DEGENERACY.—By VIOLET SOLLY.

In a letter to the "Daily Chronicle" of November 2nd Dr. Saleeby, of Edinburgh, states the following facts:—

Two years ago he published a letter headed "Drink's Widows and Orphans." In this he maintained that as a result of statistical inquiry it is found that alcohol, by its destruction of husbands and fathers, cannot produce less than 124 widows and orphans in England and Wales every day, or over 45,000 per annum. This statement was largely and repeatedly published, but no one has been yet found to defend alcohol from the appalling indictment.

Dr. Saleeby worked for years as a medical student and as resident physician to the Edinburgh Maternity Hospital, where he has attended the birth of babies born drunk, and saw much more too horrible to narrate, which caused him to realise the evil wrought by drink, and to take a firm stand on the side of total abstinence.

It is not only through the early death of the father that children suffer through alcohol, but they too often start life with parents' fondness for strong drink.

Professor Laitinen, of Helsingfors, one of the most patient and distinguished among living students of alcohol, read a paper last year in London, which surpasses in magnitude and precision all the many studies of this subject which have formerly proved the relation between drink and degeneracy. Following up the proof that alcohol, even in small quantities, causes degeneration of the offspring of the lower animals, Laitinen spent six years in a first hand study of nearly 6,000 families with over 20,000 children.

He, of course, grouped abstainers separately, and carefully explains that by this term he means "a person who has never taken alcohol, or at least not since his marriage." The result of the inquiry proved conclusively that drink is a potent cause of defectiveness, idiocy, and general want of stamina in children. Dr. Karl Wilker, a German school doctor, who has also studied this question closely, was puzzled by the defectiveness of several children in various cities, who were well looked after and had sober parents, until he found that the parents were reformed drunkards.

Literature.

"The Story and Significance of the Unitarian Movement," by W. G. Tarrant, B.A. 1/- net.

"Lectures on the Composition and Delivery of Sermons," by James Drummond, M.A., LL.D., D.Litt., D.D. 1/6 net. Both volumes published by Philip Green, 5, Essex Street, Strand, W.C.

Mr. Tarrant's essay is the Essex Hall Lecture delivered last Whit-Tuesday. It presents the story of Unitarian development from the Reformation period down to the present time, and in handy form gives us a valuable and reliable sketch of Unitarian history, the materials for which have been collected from sources not universally accessible. Mr. Tarrant is a careful student and a discriminating and impartial judge. What he states may be trusted as safe guidance. His concluding words deserve to be heeded: "The opportunities and possibilities of the Unitarian Movement are enormous, if it is wise enough to be lowly and diligent, and still receptive to the great inspirations of the age." Whoever wishes to know the history of Unitarianism will find in this little book an excellent introduction and sketch of the subject.

Dr. Drummond's Lectures were delivered to the London Lay Preachers' Union, and are now published by request for the use not only of those who heard them, but for others who are engaged or preparing to engage in the work of preaching. Much of these lectures concerns the composition and delivery of written sermons, but on the question of extempore preaching Dr. Drummond says: "Extempore preaching, if you have no difficulty in finding words, helps to develop a good style of delivery. The matter should be carefully prepared, so that the sermon may not become wordy and shallow; and if you are full of your subject you will probably speak with a force which the written composition seldom reaches. It is, I think, a good plan to use both kinds of sermon. Writing provides for the exercise of thought and style; extemporaneous address cultivates a free and forcible delivery" (pp. 109-10).

Preachers and intending preachers are sure to find much that is helpful in what Dr. Drummond provides for them here; and as lay-preaching is likely to become an increasing necessity in a missionary movement such as ours, a book such as this is certain to be a very valuable guide.

"Things New and Old"—Religious Essays. 2/- net. British and Foreign Unitarian Association, Essex Hall, London.

A book of about 280 pages consisting of ten select and notable discourses by well-known Unitarians, which have been separately published before in pamphlet form in the "Unitarian Penny Library," but are collected here for more permanent preservation. The title of the volume though taken from that of the opening discourse by Dr. Estlin Carpenter, delivered as the annual sermon before the British and Foreign Unitarian Association in Little Portland Street Chapel, Whit-week, 1909, is also very appropriate for the whole contents of the book, as while there are some new things most of the discourses are old friends with which many Unitarians are familiar. Dr. Martineau's "Five Points of the Christian Faith," "The Bible and the Child"; John Page Hopps' "Is Salvation Possible after Death?" "Jesus, Son of God, not God the Son" serve a good purpose in such a volume of religious essays, including others by Stopford Brooke, "The Resurrection of Jesus"; by W. G. Tarrant, "Faith in Jesus"; and valuable deliverances also from M. J. Savage, John Fiske, and S. Charlesworth. We commend this new volume to our readers.

"Fifty Points in favour of Unitarianism," by Alfred Hall, M.A. 6d. net cloth, 2d. paper, 128 pages.—British and Foreign Unitarian Association.

We hail this booklet with much satisfaction. It is handy in size, well printed in clear type, the "points" well arranged, there is full table of Contents at the beginning and a detailed Index at the end, and in between there is very useful information on most of the ideas associated with Unitarian Christianity. We are sure that this has been to Mr. Hall a real labour of love, and we compliment him on the way he has done it. Anyone who wishes to understand Unitarianism can find the enlightment he seeks in these pages. Every Unitarian ought to have a copy by him for ready reference and another to lend to his friends. The senior scholars in our Sunday Schools over the age of 16 years ought to know this little book. It would be a fitting New Year's gift, or Christmas "card."

"The Truth of Chrisianity," being an examination of the more important arguments for and against believing in that Religion—compiled from various sources, by Lieut-Colonel W. H. Turton, D.S.O., late Royal Engineers. Seventh Edition. Twentieth Thousand.—Wells, Gardner, Darton and Co., Ltd., 3, Paternoster Buildings, London, E.C. 2/6 net.

The first edition of this book was published in 1895, and it has met with considerable favour from all orthodox Christian bodies. It is no doubt the most complete defence of orthodox Christianity to be found within the compass of such a moderately sized volume of 600 pages. It treats of its subject in three parts, viz.: Natural Religion, Jewish Religion, The Christian Religion. The first part is mainly such as most Unitarians can agree with, and the reading of which would strengthen their faith—excepting the concluding chapter on Miracles. The second part, on the Jewish Religion, in which the Genesis accounts of Creation are accepted as Divine truth, and the Hebrew religion is declared to be attested by miracles and predictions, is quite opposed to Unitarian views; and the definition of Christianity in the third part to mean the facts and doctrines contained in the Three Creeds, Unitarians wholly

reject as opposed to the real teaching of Christ as set forth in the Gospel records. The author of course accepts the miracles of the New Testament as real events, including the resurrection of the body from the dead. We agree with the author in his conclusion that the Christian Religion is true, but we differ from him on the question as to what is meant by Christianity, and we reach our conclusion by evidences and arguments which are not his. How the two conclusions (1) that the Jewish Religion is true, and (2) the Christian Religion is true, can be reconciled if they do not agree, as Jesus showed, the author does not make clear. It is very evident that the writer does not understand much about Unitarianism for his references to it are real misrepresentations obviously unintentional. He says: "Unitarianism has been well described as the easiest Religion to get, but the hardest to keep. On the other hand the doctrine of the Trinity is addressed to the reason; it requires thinking about and studying" (p. 263-4). And again—"On the Trinitarian theory God is complete in Himself, and contains in His own Being all that is needed for His own perfection (as if in the Unitarian view it is not so); whereas, on the Unitarian theory we have either a solitary Being dwelling alone from all eternity, or else we must make the universe itself eternal to be His companion" (p. 264). The bracketed words are ours.

The author does not hold to the plenary inspiration of the Bible. He admits mistakes and discrepancies. He writes in a tone of fair-mindedness towards all from whom he differs, and has no harsh or unkind word to say of any so far as we have seen. There is a calmness and dispassionateness of spirit running through the whole book, and the language is plain and simple unmixed with technical phraseology or abstruse philosophical terms, and therefore such as the average reader can easily understand. The book is the fairest statement of the orthodox position we know, and contains the best that can be said as argument in favour of Trinitarian views. As such we commend it to all who wish to know the orthodox side.

Marie Corelli and Theological Freedom.

Strangs times!—strange days!—when the tradesman can scorn the duchess on account of her "dirty mind"—when a certain nobleman can get no honest labourers to work on his estate, because they suspect him of "rooking" young college lads;—and when a church in a seaport town stands empty every Sunday, with its bells ringing in vain, because the congregation which should fill it know that their so-called "holy man" is a rascal! All over the world this rebellion against Falsehood—this movement towards Truth—is felt; all over the world the people are growing strong on their legs, and clear in their brains; no longer cramped and stunted starvelings, they are gradually developing into full growth, and awaking to intelligent action. And wherever the dominion of priestcraft has been destroyed, there they are found at their best and their bravest, with a glimmering dawn of the true Christian spirit beginning to lighten their darkness—a spirit which has no race or sect, but is all-embracing, all-loving, and all-benevolent; which "thinketh no evil," but is so nobly sufficing in its tenderness and patience, as to persuade the obstinate, govern the unruly, and recover the lost, by the patient influence of its own example. On the reverse side of the medal, wherever we see priestcraft dominant, there we see ignorance and corruption, vice and hypocrisy, and such a low standard of morals and education as is calculated to keep the soul a slave in irons, with no possibility of any intellectual escape into the "glorious liberty of the free."

—Marie Corelli, in "Temporal Power."

Central Postal Mission and Unitarian Workers' Union.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:

Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. E. Savell Hicks, M.A., Dublin.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell. Lynton, Stoneygate, Leicester.
Southern Association—Rev. C. E. Reed, Lamorna, Poulner, Ringwood, Hants.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.
Church of the Unattached—Lady Wilson. 86, Church Rd., Richmond, Surrey.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

The following extract from a letter written by a Unitarian gentleman residing in Queensland may be interesting. It shows what need there is for missionary enterprise in the Colonies:—

> "I have used the last of the tracts I had from Miss Barnard, and I am launching out on my own account now. Your gift of the "Christian Life" is, I hope, of use. The last copy received I have lent to the editor of a weekly paper; there are some paragraphs which I think he may reprint. In the whole of Queensland, extending over between 600,000 and 700,000 square miles, lying between 29 degrees south and 10 degrees south of the equator, and containing between 500,000 and 600,000 inhabitants, there is not a solitary place of worship or Sunday School under the Unitarian denomination. I believe there are not 400 acknowledged Unitarians in Queensland. There are very likely three or four times that number who are Unitarians without knowing it."

Was Jesus without Sin.

Unitarian Christians believe in Jesus: that he was morally and spiritually the most perfect example of our humanity.

One of the New Testament writers says of him that he was "tempted like as we are, yet without sin" (Hebrews 4: 15.); another declares that he "knew no sin" (II. Cor. 5: 21.); a third that he "did no sin" (I. Peter, 2: 22.); and a fourth, "in him is no sin" (I. John 3: 5). In Luke 23: 41., we are told "this man hath done nothing amiss"; and in John 8: 46., Jesus himself is reported as putting the question: "Which of you convicteth me of sin?"

From such evidences as these has come the idea of the sinlessness of Jesus, considered in his humanity—quite apart from any notion of his having been more than a man. And yet if Jesus were a real man as Unitarians believe him to have been, is it natural to suppose that he never did any wrong? Jesus does not leave us entirely without guidance in this matter. When he was called "good master," he objected, and replied: "Why callest thou me good? none is good save one, even God" (Mark 10: 18). And by those words he must have meant: Do not consider that I am perfect; none is perfect save God.

No doubt Jesus was "tempted like as we are" and without falling into sin, and because of that he is our grand example that we should be able to withstand temptation and not fall into sin. There are people every day who are tempted and sin not, who are like Jesus—tempted yet without sin. But this does not mean that they never had a fall, or that they have always been without sin.

It is quite true that Jesus reached to such a state of moral excellence that he "knew no sin" in himself, and it is just as true of many other men; but can it be said as truly of the whole period of growth and struggle before that high state of moral rectitude was attained? Jesus "did no sin," and "in him was no sin"—when he had grown into this perfect condition. But he had grown into it, and there is no growth of character apart from struggle—apart from knowledge and experience.

"Do you believe in the sinlessness of Jesus?" was asked of a Unitarian minister. "Of course I do," was his reply, "for I believe in the sinlessness of thousands of good people who at this moment are not committing sin and have no sin in them."

Moral perfection is not created suddenly, instantaneously—it is developed, it grows. "All men have sinned" at some time, otherwise they would not know the difference between right and wrong. Knowledge comes by contrast, by seeing how things differ, how experiences are unlike each other. We cannot know the right way—that a way is right, unless we know that some other way is wrong. And we do not really know wrong if we have never tried any wrong way ourselves and proved it to be wrong. A child never learns to walk unless it is able to stumble. It learns by its fallings what to avoid, what to choose. And no child ever learned to walk rightly without having a stumble, not even the child Jesus. Is it not as true morally as it is physically?

Jesus was tempted. He struggled against temptation. It was such a terrible struggle that the gospel writers have made it one of the great events in his life. If it were really a struggle, what was it against? Was it not against some inclinations within himself? If against his own inclinations they were either good or evil. To say he had a struggle against the good within him would be saying he favoured the evil; but if he fiercely resisted evil, evil must have been there. If there were never any sinful inclinations in Jesus there was never any evil within him to struggle against, and therefore no struggle.

No tempter or temptation from the outside can tempt a stone to do wrong; no ugly picture can frighten a blind man, no beautiful prospect tempt one who cannot see; and no outside influence can have any effect whatever on a nature that is insensible to it. Satan would count as nothing if there were no feelings within responsive to Satanic suggestions. But if there is a victorious fight within in which these are utterly vanquished by feelings which are higher and nobler, there is real growth in moral power and grandeur of character.

Jesus "grew, and waxed strong in spirit"; he "advanced in wisdom and stature, and in favour with God and men" (Luke 1: 88; 2: 40, 52); so we are told, on the best authority, by Scripture, as well as by natural reason. Does not this mean that he was once weaker in spirit and became stronger, that he was once less wise and became wiser, that he was less good and became better? He was really human, "touched with a feeling of our infirmities," and our grandest example because he has shown best how we may grow out of sin and selfishness, by resisting temptation, until like him we also become purified from evil, having no sin in us.

THE DIVINITY IN MAN.

There is something in the mortal composition of every man which is beyond mortality, something which clamours to be heard, and seen, and proved. We may call it conscience, intellect, spirit, or soul, and attribute its existence to God, as a spark of the Divine Essence, but whatever it is it is in everyone of us; and there comes a moment in life when it must flame out.

—Marie Corelli, in "Temporal Power."

"CHRISTIAN" AND "CATHOLIC."

Christian and Catholic are words which, if I understand their meaning, please me well! "Christian" expresses a believer in and follower of Christ—"Catholic" means universal, by which, I take it, is intended wide, universal love and tolerance without sect, party, or prejudice. In this sense the Church is not Catholic—it is merely the Roman sect.

—The king in "Temporal Power," by Marie Corelli.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

1911 ANNOUNCEMENT.—We shall commence the New Year with a Serial Story written expressly for the "Unitarian Monthly" by one of our ministers, the Rev. C. Wesley Butler, entitled: "What She Could."

Owing to the inconvenience of printing Church Calendars on the back page of the "Unitarian Monthly," and hindrance and expense during the printing week, due to Calendar matter being often sent in late, we shall, after this issue, print Church Calendars on the front page of a separate cover at a slightly increased charge (6/6 instead of 5/6) which should be an acceptable and advantageous improvement.

At the Unitarian Club, Leeds, October 22nd, Dr. Herbert Smith, London, said that "the greatest mistake Unitarians could make is to belittle their own beliefs and their own denominations."

The Annual Meeting and Musical Festival, North Cheshire Unitarian Sunday School Union, was held at Flowery Field, October 22nd, attended by about 320 persons; the new President, Rev. H. Bodell Smith, delivered an address; the retiring President, Mr. William Woolley, conducted the music, Mr. James Broadbent, organist. Mr. Albert Slater, secretary, presented an excellent annual report at the business meeting which preceded.

The centennial of the foundation of the St. Vincent Street Church, Glasgow, was celebrated in October.

Professor T. L. Vaswani, M.A., of the Brahmo Somaj, India, has been delivering eloquent discourses in various Unitarian Churches.

The British and Foreign Unitarian Association held its Autumn Meetings at Birmingham, October 26th and 27th, including conferences on "Present-day Missionary Aims, and the Work of Unitarians," on "The Circuit System" of grouping churches, and on "Social Problems." Though in many ways the meetings were encouraging, the attendances were only moderate.

The League of Unitarian and other Liberal Christian Women continues to grow by increase of new branches.

A three days' Bazaar at Ilford, October 27-29, realised £275.

At Doncaster, the "New Theology" congregation under the Rev. Percy Jones, which was ejected from the use of the Congregational Church to which it belonged is amalgamating with the Unitarian Congregation that is without minister.

The new Methodist Hymnal, which contains many hymns by Unitarian writers, also includes two by Miss Marie Corelli.

Successful annual meetings of the North Midland Association of Unitarian Churches were held at Chesterfield, October 31st, attended by representatives of 16 churches.

The Mossley Christian Church—Unitarian—has a Men's Class which is so large, under the ministry of the Rev. H. Fisher Short, that a cottage has had to be converted into a large meeting room to accommodate its members.

A new "Oliver Heywood Memorial" School is being erected at Lydgate Chapel, near Huddersfield; the foundation stone was laid by Lord Airedale, October 29th.

November 20th was Sunday for the annual collections in aid of the funds of the British and Foreign Unitarian Association.

A three days' Bazaar at Mansfield held in October realised £585.

Thursday, June 22nd, is fixed for the King's Coronation day.

Mr. H. Thirkill, B.A., B.Sc., of our Bradford Chapel, Yorks., is elected a Fellow of Clare College, Cambridge.

At the Autumnal Meeting, South Cheshire and District Association, 22 Open-air meetings were reported as having been held during the summer, and that a series of Mission Services for November was arranged for Nantwich.

A fresh impression of the Essex Hall Hymnal, Revised, is being produced, making 30,000 in about eight years.

PULPIT CHANGES: The Rev. Frederick Allen has been welcomed at Newton Abbot, Thursday, Oct. 20th; the Rev. Joseph Wilson appointed sole minister Wood Green, London, N., in succession to the late Dr. Mummery; Rev. J. H. Smith, formally "recognised" at Cheltenham, Oct. 19th; Rev. W. Thompson, a convert from Wesleyanism, is now ministering for the Unitarian Congregation, Portsmouth; Rev. M. R. Scott entered on co-pastorate, Mill Hill, Leeds, in October; Rev. Gertrude von Petzold, M.A., announced to succeed Rev. W. C. Hall, M.A., Small Heath, Birmingham; Rev. Fred Hall, blind minister, Congleton, accepted appointment to Unitarian Congregation, Blackburn; Rev. R. J. Hall, M.A., farewell at Ansdell, on departure to Auckland, New Zealand, October 31st, and presentation; Rev. H. Rawlings, M.A., appointed to Plymouth Unitarian Church.

DEATHS: Mr. S. H. Eachus, M.J.S., Architect and Surveyor, only son of Rev. H. Eachus, Coseley, October 22nd; Mr. F. L. Pogson, M.A., Oct. —, 31; Mrs. Thomas Holland, Padiham, Oct. 31st, 87; Mr. Edmund Taylor, Accrington, Oct. 21st, 86; Mrs. Rachel Evans, Carmarthen, Nov. 7th, 88; Mr. Francis Walmsley, of Manchester, at Brighton, Nov. 8th, 59; Mr. Robert Gardner, London, author of "The Heart of Democracy," Nov. 9th, 39.

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Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON BY

REVEIRS BROS., 5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to "Dovestone," Denton Road, Gorton, Manchester.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.

WHAT IS UNITARIANISM ?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." —Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of Sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretary: E. F. Cowlin, 40, Marler Road, Forest Hill, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

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